

THE
YOUNG MANS
Warning-piece.

O R,

A Sermon preached at the burial
of WILLIAM ROGERS
Apothecary.

With an History of his sinful Life, and
Woful Death.

Together with a Post-script of the
use of Examples.

*Dedicated to the young Men of the
Parish, especially to his Companions.*

By Robert Abbot, Vicar of Crane-
brook in KENT.

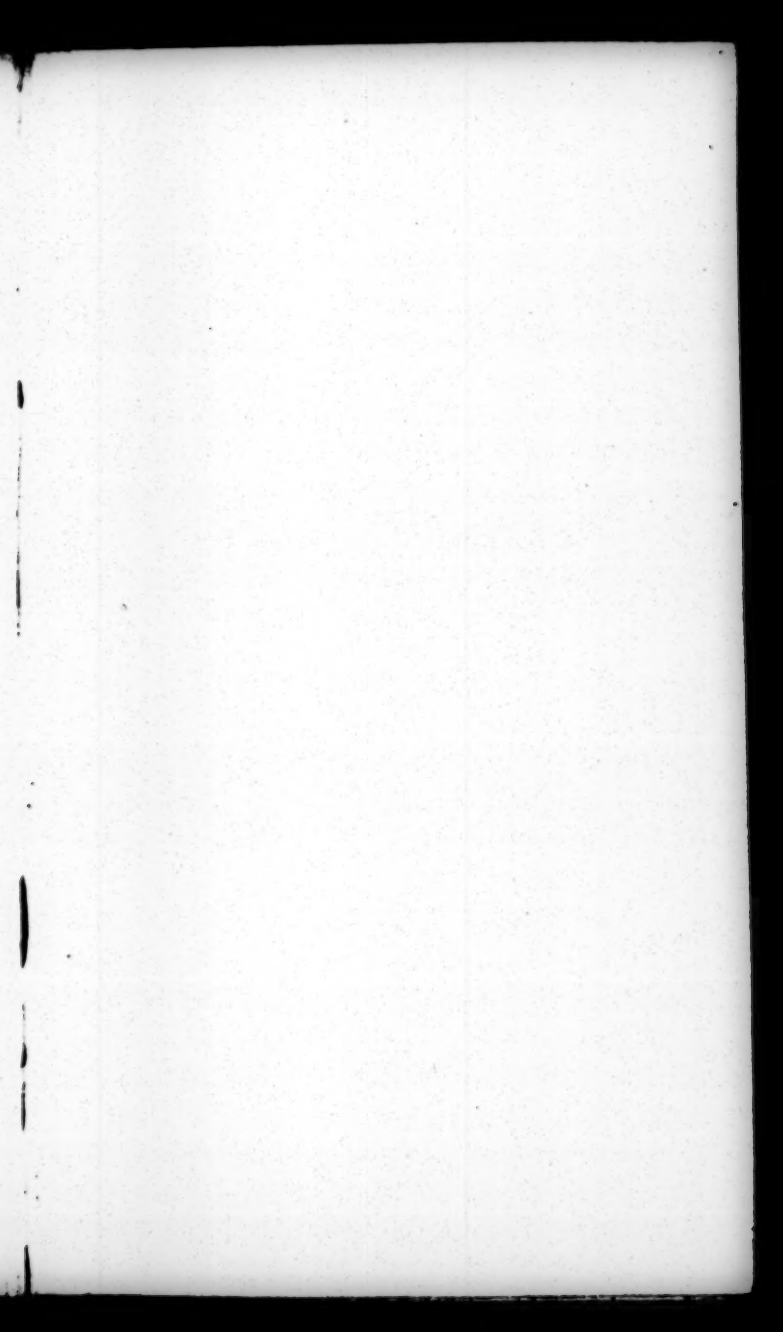
*Prov. - . 23. The young Fool, as a Bird
hastenceth to the snare, and knoweth not
that it is for his life.*

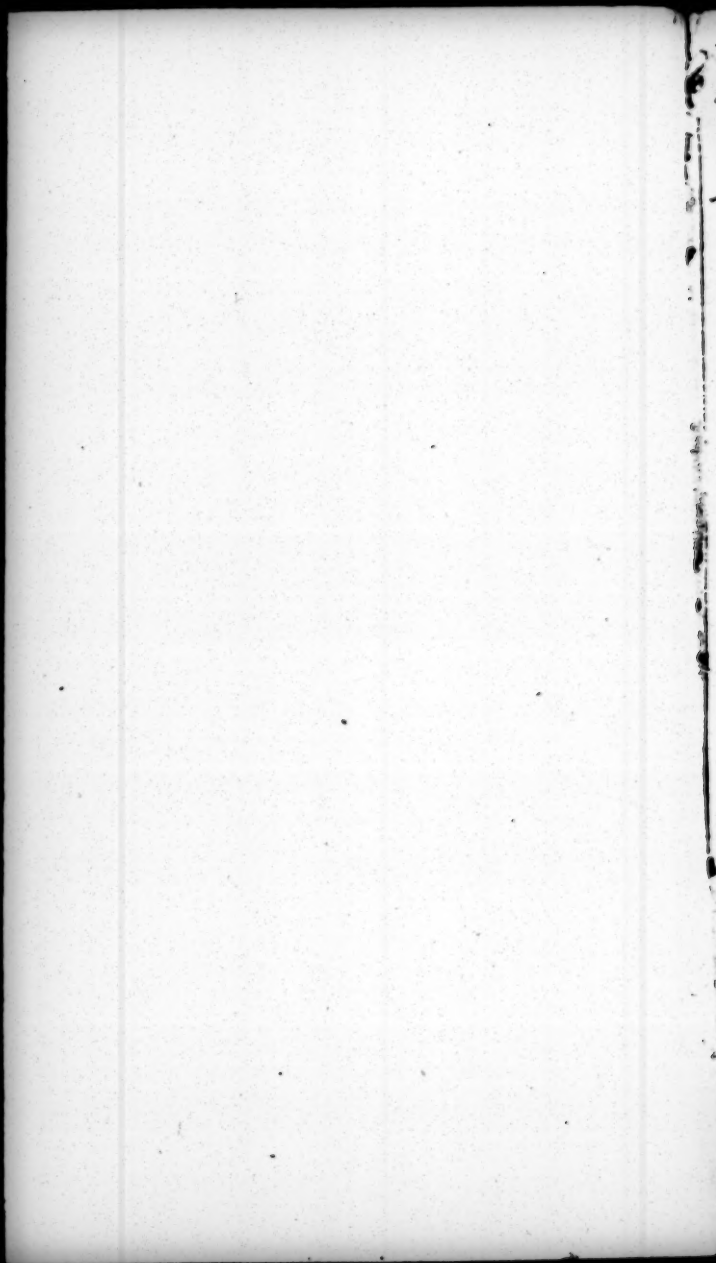
L O N D O N,

Printed by J. R. for John Williams at the Crown
in Cross-Keys Court in Little Brittain.

Anno Dom. M. DC. LXXI.

Thomas. A. Beeman.
Cranbrook.





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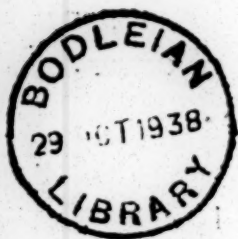
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To all the Young Men
of my Parish, especially
to late Companions of
William Rogers,
Apothecary, *Grace,*
Mercy, and Peace.

Dearely beloved
Young Men, that
this Sermon (in
effect) was prea-
ched by me, among you,
you know; and the oc-
casion you know too.
When I preached it, it
came to your eares, and
it wrought something in
some of your eyes, but I
little thought to have pre-
A 2 sented

The Epistle

sented it to your eyes again. Importunities from abroad, and at home, have pressed me to make this adventure. And now it is come, to whom should it come, but unto you? It is true, my love to that dead young Man, made me willing to satisfy his desire: and your desires to have it, have not made me willing thus to send it unto you. Yet your courses being the occasion of it, and your welfare being the end of it, you may justly challenge it, and shall not by me be robbed of your right. Who knows whether God may leave a blessing behind? I cannot be assured, that, for the
word

word of God handled in it, or for me the poor instrument that is used in it, ye will make much use of it for your good: because (I fear) ye so often prefer an ale-house before the house of God. It may be, ye had rather be without it, than have it; because the sight of it, to you, will be a sting; the sight of it, to others, will be but a remembrancer to them, to call upon you still to forsake those courses which ye love. Yet herein have I hope, that you will love to see the picture of him being dead, whom ye loved and followed as your Doctor while he lived. If it be not drawne to life, my eyes,

The Epistle

cares, and understanding much fail me, besides, many witnesses will not faile to say, that all is true. I am sure, it is so for substance: and if it be coloured otherwise, even at the first it was rudely drawne, it is for your sakes, that you may still see him the more perfectly, and know your own estate.

You have had (in your days) many examples, teaching, that there is no bargain to be had in a wicked way; it is folly to lay out your silver, and not for bread. But to have two in one year, layes the axe to the root of the trees of the wood, and preacheth, that except ye amend, ye shall like-

to the young Men.

likewise perish. Ye have found two Apothecaries different in their course. The one so many wayes looking home-ward, that he *died miserably rich*; the other so lashing outward, that he died miserably poor. Both of sweet and mild natures, and of different wayes in life: yet both of *uncomfortable passages out of the world.* The one having first the Diuel presenting himself unto him to be his Physitian; and next Christ sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him. The other as if he would prevent

Not onely
as they
but worse.

So he was
accounted
of all a-
bout us
some years
before he
died.

So may a
good man
have, by
some di-
stemper or
over-pow-
ring tempta-
tion, to
lath some
sin for the
example of
others.

The Epistle

Christ, condemning himself to hell for ever, and ever. The one (being very rich, and having no children) was pressed by me, while he ~~was~~ in peace, and before his last Will was settled, of his thousands to give but one hundred pounds, for the repairing of the Church, or other pious works. But if he were worth ten thousand (as he said) he would not give a penny, beside what he had given by Will: that is, twenty Marks to the poor, ten pounds to me, & some other petty Legacies. If I were rich, I should be loth to pay so dear for such a denial, as he did in the end, full of horror to the last.

I mean
an uncomfortable
death, not
judging
his eternal
estate.

The

to the young Men.

The other (being very poor) was pressed by me againe and againe, *but to believe in Christ for salvation.* But I could not (for ought I saw) prevail neither. The one had lived well, except his misery; the other had lived ill, and so in misery worse. I know you fear not the danger of the first example: for you are out of the way of being too rich. If you have enough to go like gallant Blades, it is all you desire: yet if you have not, your credit must be good till the Quarter-day, or the good Market comes. But may you not fear the danger of the second? Him ye loved enough, his courses

A 5

ye

The Epistle

ye love too well. The Ale-house must be your Chappel, Kitchen, Work-house: the first draught is your prayer, the next your breakfast, and the last your work. Yet if ye had but a Priest that would prophecy of wine and strong drink, and say, Come, let us fill our selves with wine and strong drink, to morrow shall be as this day, and much more abundant, he were the only man, and you the only people of the world. I know you think your selves very familiar with Christ, as if he would pass by these slips of youth, and embrace you in the arms of his mercy upon the least

call

to the young Men.

call. But you forget that *Christ* hath now taken state upon him. He was an Infant crying in the Cratch, and then he was circumcised by wicked Priests, carried by an Ass into Jerusalem. He was a Preacher in *Israel*, and then he was pressed upon by all, and sought to be intangled by his enemies. He was a worker of miracles here, and then sick soules and bodies troubled him. He was under arrests and executions, and then *Judas* did kille. Souldiers buffeted and spit upon him, and *Jews* and *Gentiles* killed him. But now the case is altered, his present state admits no such neere approach.

The Epistle

proach. Will you say he is my sweet Saviour still? Go then and tell him so: say, Lord, I am idle, unprofitable, and luxurious, but thou art my sweet Saviour still. Say ye to your fathers and mothers, I am drunken, idle, wanton, rebellious, but ye are my father and mother still, and I expect your blessing, and your purse. Surely such proud and dissolute carriage shall a thousand times sooner please men on earth, than it shall please Christ in heaven. He hath redeemed you that ye might serve him in righteousness, & holiness all the days of your life. He hath bought you with a price, that

to the young Men.

that ye might glorifie God
in body and soul, and (by
the grace of God) save
your selves from the midst
of this wicked generation
wherein ye live. Perhaps
you may think your sins
not to be so great, but that
you may keep your fel-
lowship in the salvation of
Christ too. But they are
not worthy of pittie who
wilfully deceive their own
souls: For in four cases
your least sins prove dam-
nable in the issue. If they
be committed against your
conscience. Conscience is
in God's room to guard
you, and if that be astron-
ted, it is given to God, and
so you build downward
to hell. Then if they be
com-

1.

2.

The Epistle

3.

committed with pleasure and delight ; there is no sin so small, which smells not unfavorily if it please. It pleased the man to gather sticks, and he died for it. It pleased *Lot's Wife* to look back , and she was turned into a pillar of Salt. Next, if small sins dispose you to greater. For he that hath avoided the great Rocks , may be swallowd up in the Sand: and he that can keep out great Thieves , may have his house opened by a little Boy who creeps in at the window. Lastly, if the smallest finnes have a progress. and go on. A little ball of snow, rowled, is increased , and many drops make a floud. Can you say that

4.

to the young Men.

that you sin not when conscience checks, and saith, Doe it not? Or that you have not taken pleasure in what you have done? Or that you have not been disposed by your hours of error to scandalize others, and neglect God and his worship? or that your little sins have not multiplied so long, as that they may (for any thing you are sure to the contrary) become an Ocean to drown your souls in eternal horror? What now is to be done, but that you see your wickedness, and amend all? I am sure it would bring comfort to your friends, to see you in the way to Heaven. I am more
sure

The Epistle

sure it would bring glory to God, and honour to the Gospel, to have his creatures and the professors of it from your youth, to live in the obedience of faith. And I know assuredly too, that it shall adde to my crown of rejoycing to see all, Christ's Lambs, Babes, and Children to walk in that truth which is according to godliness. Up and be doing, and the God of heaven be with you: there is no delay must have place now. It is enough, (yea too much) that ye have spent the time past after the course of the wicked world. God hath held his peace, and not unsheathed his sword, and you have lived,

to the young Men.

lived as if God were a fa-
vourer of sin. But hath he
not now begun to strike?
Hath he not let you see
that there is no peace to
the wicked? If ye yet go
on, ye kick against the
pricks. If ye come in with
bleeding soules: behold
your blessed Saviour han-
ged on the cross; he bow-
ed his head, as if he meant
to kiss you; he stretched
out his armes, as if he
meant to imbrace you; and
his blessed side was broa-
ched, as if he meant that
even you should drinke
his blood, to pacifie your
souls against conscience of
wrath, and his water to
purifie your bodies and
soules from the dominion
of

The Epistle

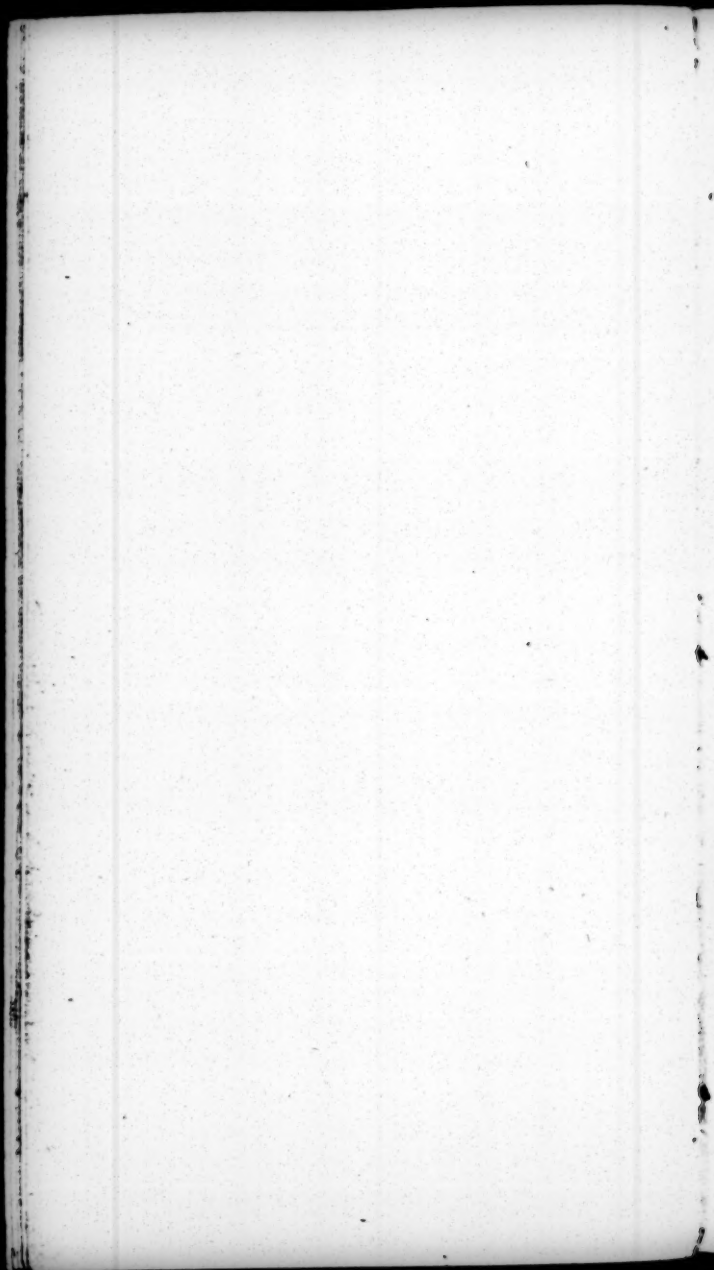
of all uncleannesse. Will you yet neglect so great salvation? My soule shall weep for you in secret. Yet that there may not be a cause, I hope that you will read this that I present unto you, and so make a stand. I hope you will pray to God that the cause may have accesse unto your hearts, and so make an entrance into the good way. And I hope that being entred, you will continue to the end; and then as Saint *Paul* of his *Thessalonians*, so I of you; Now I live, if ye stand fast in the Lord. Even I, who have been often grieved by you, and have often prayed for you with groanes and sighs,

to the young Men.

sighs, but now hope to be comforted in my bowels over you, upon your amendment; and ever after to continue.

*Your Pastor rejoicing
in the conversion of
such sinners,*

Robert Abbot.





THE
YOUNG MANS

Warning-piece.

OR,
A SERMON Preached
at the Burial of

William Rogers,

upon *Prov. . . 19.*

*The way of the wicked is as
darkness, they know not at
what they stumble.*



Y I know my use. As
Laban said to *Ja-
cob* in case of mar-
riage, *It must not
be so done in our place : so say
I ; I is not my custom on fune-
ral occasions, to wear out the
time upon the dead. Though*

*Gen. 29.
26.*

2 Sam 1.
19, 20, &c.

Act. 9. 39.

*Magis vi-
vorum so-
lacia quam
mortuorum
subsidia.*

I grudge not *Dauids* mourn-
full Dirty at the death of *Saul*;
nor *Jeremies* Lamentations o-
ver *Ierusalem*, for the un-
timely death of *Iosiah*; nor
the shewing of *Dorcas* her
Coates, given to the poore
Saints at her burial, (for or-
dinarily, those that deserve no
praise themselves, love to give
none to others:) yet Saint *An-
gustine* hath said it, that these
solemnities are rather the
comfort of the living, than
the helpe of the dead: and I
have beene willing to follow
this rule, in ordinary cases.
Yet now the case is altered: I
have something to say, to the
Person, before I speak to the
Text. I am intreated, earnest-
ly intreated, by the misera-
ble young man who lies dead
at our feet, to Preach to all
the young men of the Parish,
especially to his wicked com-
panions (as he called them)
some-

something at his burial, to warn them, by his example, to take a better course, *that they be not burned in hell with him for ever and ever.*

This I cannot do, except I first tell you his example: Hear therefore that first, and God open your eyes to see the danger. I call him a miserable young man, not in respect of the devouring judgement of God upon him for ever: for we have nothing to say to that. What are wee that we should sit in God's chair? He did rise and fall to his own Master, whose judgements are alwayes just, often secret: and to Him we leave him, with feare and trembling, though not without some hope. For as he was in his general course a man of a sweet and pleasing temper, it beginning to grow proverbial, *That the Diuel never abused*

This young man is called miserable.

Not in respect of God's judgement final.

For from him are many arguments of hope.

2 Tim. 2.
16.

sed a better nature. And as he was observed (so farre as I know or have heard) never to swear or curse, in a'l his life, till one curse dropped from him in a distempered fit the night before he died: and alwayes to carry himselfe in words inoffensively to all; except only once to my self, and another who had struggled with him from time to time, *to pull him out of the snares of Satan*; for which yet he was wounded in soul in his sickness, *and asked forgiveness*: So, for his worst part, how freely did he confesse his sinnes? how earnest were his desires, *that he might live but a Yeare, or a Month, that he might manifest to the World the truth of his heart, in his promises to God, for amendment of Life*? How carefull was he to warn his Companions, or at least, to wish that they

they were by him, that he might warn them, that they might not be burned in the furnace of Hell, whither he (said he) was going: These things in him, give advantage in us, to some charitable hope, that it may be better with him in the issue, than God would let us see. Though God would not let us see one drop of peace to fall down upon him to his last gasp, was it not rather to bridle our presumption, and to make us to runne from the stinking dens of sinne, than to settle our judgements about his final estate, which is farre out of our reach? Though we could not see that he apprehended CHRIST, might he not be apprehended of Christ Jesus? Though we could not perceive that he knew GOD (to comfort) might he not be known of God? Therefore have I nothing to

B do

Phil. 3. 12.

Gal. 3. 9.

do with God's final judgement upon him; it must be put over to the highest tribunal, to declare him miserable before the God of Heaven.

Neither do I call him miserable in respect of his repute amongst men. He was loved of all that knew him, hated of none, and desired of all that stood in need of his skill or practice. Ye know that he, was an Apothecary, and practised both Chyrurgery and Physicke. How successful hee was, where he would shew care and diligence, you know too. As he had put himselfe to it to gaine some skil by his own industry, and by conference and complying with the learned in that Science, and with all famous practitioners where he came so was he mounted to the height of fame, sought to
fame

farre and nigh was he. The
 sober sought unto him, be-
 cause of his sweet temper sea-
 soned with successfull skill.
 The loose sought to him, be-
 cause of his prodigal and bib-
 bing course. The thirsty sought
 to him, because of his gen-
 tle rates upon his care and
 cures. He would not suffer
 them to *spend all they had upon*
Physicians. And the covetous
 sought to him, because of some-
 thing pleased them not, he
 would (for the most part) take
 nothing for what he did. He
 would confesse, that he could
 by his practice get an hundred
 pounds a year, and spend an
 hundred pounds a year: yet
 he sold his own inheritance,
 and spent it: and did so ex-
 ceed in lavishing, that he
 scarce left enough to defray
 the charges of his own bu-
 rial. Some sought to him
 for one cause, some for ano-

Mar. 3, 26.

Col. 4. 14.

But in re-
spect of his
own feel-
ing.

1 Pet. 3. 15.
This had
a deepe
ground.

ther: so that as one was called
for grace, he might be so cal-
led for place and practice, *Luke*
the beloved Physician. There-
fore he was not miserable in
the eyes of men.

Yet I call him a miserable
young man in respect of his
own feeling and apprehension.
To present this, I shall shew
you the ground, and his open-
ing of it. The ground of it
was thus laid; He had been re-
ligiously trained in his child-
hood. Few youths with me
would *have given a better rea-
son of the hope that is in them*,
He had also lived in a ci-
vil way, till he beganne to
look out into the World for
himselfe. When hee had
some few moneths been sea-
soned with the flatteries of
his followers, and, (always
leading a Batchelours life) be-
ing used to make up some of
his Confections at an Ale-
house

house fire : the fire of the High Priests Hall was not more baneful to *Peter* (save in the height of *Peter's* present sinne) than this was to this poore young Mans soule. First, delight in vain Company crept upon him, next Drunkenness, next neglect of Prayer, Word, and Sacraments ; and lastly a settled obduracy in these sinful and bewitching courses. I, willing to performe the duty of a Shepherd, and Friend, timely fastened my eyes and heart upon it. I went to him, and warned him again and again. I told him what fearfull worke he made, in suffering the Wilde Boar to come in, and to lay waste his former Conscience. He would still answer mildely, *Indeed I will do otherwise.* I had so often pressed him to amendment with so little success, that he

grew weary of it, and me. He utterly avoiding my company: if I had come in at one door, he would have gone out at another. He hath many times professed, that he could not abide to see me, or be in my company: not because he hated me (for he would do any thing for me with all his heart) but because I still told him of his bad life, and he could not amend yet.

In this state he stood one or two years, or more. At last, as one cloathed with the scales of a Leviathan, he kicked against the prickles, and contrary to all admonitions (against which custome in sin had now armed him) he wilfully forsook the Church, together with Prayers, Word, Sacraments. Thus he continued about a year and three quarters. In this space (as I could slide into his company,

or

or as he fell into mine) I admonished him still, and wished him to beware lest the just sentence of God went not out against him, *that he should never see God's face in the congregation more*: I told him that he trusted his flatterers and drunken companions, more then me, who loved his soul: and yet withal, that I would proceed against him by Articles and Presentments, which would end in excommunication, which was a forerunner of God's shutting him out of Heaven, without his willing and hearty Repentance. He answered mildly still, *that he would come to the Church, receive the Sacrament, and change his course*. He gave me day, and day, and day, and yet his place was empty. Upon some of the promised dayes of appearance, I sent secretly to

his house, to call upon him to be as good as his word: but he would make some idle excuse or other, and so still persisted. At the length, the Church Officers presented him for his neglect of the Church, and Sacrament, an whole yeare. Halfe a yeare after they presented him againe, for his neglect a year and a halfe. In this time I still told him what was done, which yet, said I, shall easily be taken off with an admonition, if you will reforme. He still mildly promised amendment. At last, ascited he was to answer; and he knew that I had personally appeared against him to the Judge of the Spiritual Courte: for I told him so, (as I remember;) and that it would not be so easie for him to get off without me. Hereupon he was more hearty

(as

Christ-
mas-day.
1635.

(as I thought) to come to the house of God again, and he set his utmost day, and yet he failed. At my instance, and fearing the dreadful sentence of Excommunication, which now (after his many shifts) was thundering out upon him, he peremptorily set another day, which was the LORD'S Day seven-night after, and a Communion Day. Then he resolved to come to the Church, and to receive the Sacrament, to give satisfaction to the Parish and Court, and in the meane time to prepare himself.

The Lords Day before this, in the morning, when (as he said) he was ready to come to the Church, he was taken sick, and betock himselfe to his bed. It was but as the fit of an Ague, which being over, he was the next morning

in his old course again. About the middle of the week after the messenger of death came, and I heard of it. I forthwith addressed my selfe to him, came up into his chamber unawares, and said, *Oh how often have you deceived God, your own soul, and me! what is now to be done? I fear you will die, and then what will become of you? I expect your excommunication, and then you will be cut off from the Church of God by Justice, which you have cut your self from by wantonness.* He answered, he had but a surfeit of cold: and, if I would be pleased but to write to the Court, to suspend the sending forth of his excommunication till the Court day following, he would the next Lords day come to the Church, and receive the Sacrament, and then go up with my Certificate, and

and satisfie the Court. I did it, and prevailed: but his sickness prevailed that Thursday, Friday, and Saturday upon him. It had emptied him of hope of life: and no hope of life had filled him with thoughts of this present guilt, and future judgement before that great God who is a consuming fire.

Now therefore you, having the ground of the apprehension of his own misery, shall see how he opened it, and made it known both to me and others. There was too great a fire within to be smothered: it burned in his own soul, and lightened from his heart and lips, into the ears and hearts of those friends that were about him.

One while he cries out of his sinnes, I have been a fearful drunkard, *pouring in one draught after another,*
till

And next his own apprehension upon it.

Manifested by many fearful speeches.

till one draught could not keep down another : and now I would be glad if I could take the least of God's Creatures which I have abused. I have neglected my Patients, who have put their lives into my hands, and how many souls have I thus murdered ? I have wilfully neglected Gods house, service, and worship, and now though I have purposed, God strikes me thus, before the day of my promise comes ; because I am unworthy to come among Gods people again.

Another while he falls to wishing, O that I might burn a long time in that fire, (pointing to the fire before him,) so I might not burn in Hell ! Oh that God would grant me to live but one year, or but a moneth, that the world might see with what an heart I have promised to God my amendment ! Oh that God would
try

try me a little ! but I am unworthy.

Another while he pyles his Companions, praying that all may be warned by him to forsake their wicked wayes, lest they go to hell as he must do. He forgot not his Servant, who was young ; he calls him to him, and tells him, that he had been a wicked Master to him : but he warned by me. You have a Friend that hath an Iron furnace which burnes hot a long time ; *but if you give your self to my sins, you shall be burned in the furnace of Hell, a hotter furance, millions of millions of ages.* Therefore look to your self, and be warned by my (your Master's) example, who must be burned in hell for ever.

Lastly, all his cryes against sinne (to his feeling) would not sufficiently set forth his estate, nor all his wishes,
nor

And plain
judgments
against
himself.

nor all his warning of others: but he comes to a plain judgment, and condemnation, and leaves nothing for after times, but execution. Hence againe and againe he doubles it: *I have had a little pleasure, and now I must go to the torments of Hell for ever.* And having sometimes (being oppressed by others) prayed to God that he would forgive his sins, and have mercy upon him: he would adde, *but I know God will not do it, I must go to hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in hell; I must to the furnace of hell, millions of millions of ages.*

Thus he fearfully wearied out of the most part of Saturday, both day and night. Early on the Lords day (that day appointed) I went to him again: I found him deeply mudded

muddled in horrou and perplexity. I asked him then whether some great sin (not yet thought of) did not lye behind, to hinder the beams of God's sweet grace from shining upon him? And because he was suspected of whoredome, and using cruel means for the covering of it, I laid it before him, and asked him in the sight of God, and his own Conscience now, whether he were not guilty? He constantly denied it both to me, and three godly friends before, severally: and therefore I heartily believe him to be not guilty: especially he constantly professing it when his Conscience was most active and nimble. I then began again to offer unto him the comforts of the Gospel. I opened to him the promises of the largest size. I shewed him *that God was delighted*

to save souls, and not to destroy them: and that his sweet promises were without exception of time, place, person, or sin, except that against the Holy Ghost, which I assured him, was not committed by him.

All this could not fasten (so far as J saw) J could hear nothing but *that it is too late, I must be burned in Hell.* Yet then was he willing that J should pray for him, (and therefore he was not without hope) and J did. In which he was careful to go along with me many times with sighs. After this he was something quieter for a time, and J went to my Office in the Church, where J forgot not him, *that God would respite him the dayes of repentance, that he might perform the dayes of promise.*

When Evening Prayer was done, J went to him again: and

and when I had secluded the company, I pressed him with teares, not to cast away that Soul for which CHRIST died: shewing him, That CHRIST rejected none, that did not reject him. He answered, *He had cast off CHRIST, and therefore he must go to Hell*, But yet (said I) pray with me, that *Christ* would come againe: there is yet an hour in the day; and if *Christ* (God and Man) comes, he can and will assist you to do a great deal of work on a sudden. He would not hear of that; he turned away, and said, he was unfit to pray. He often complained that former Counsels and Prayers might have done him good, but now it was too late: as if that fearful saying had struck in his soul, *Because I have called, and ye refused, I have stretched out*
my

PROV. 1. 24,
25, 26, 27.

my hand, and no man regarded; but have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh as desolation, and destruction as a whirlwind.

By this time he began to discover some idle distempers in his brain, for want of sleep: for this was now the fourth day and night, (as I remember) that he had taken no rest. And had not his reason been so vigorous, and his discourse so piercing, I should have thought want of sleep a great cause of the whole combat. But when I consider his reason, discourse, and life, contrary to knowledge and Conscience: doubtless (whatsoever God hath done with his soul, we are bound to hope the best) this example is a warning-piece shot out of the
God

God of Heaven, to warn all young Men with us, to signifie that it is high time for them to leave off their riotous courses, lest a worse thing come unto them.

It is not bad enough to have these horrors and perplexities for sins and punishments? He was no swearer, no whoremonger, no thiefe, no scoffer at Religion, no perjured wretch, no wilful lyar, no proud and surley resister of good counsel and reproof, like too many young Men now in these dayes: yet when Conscience is awaked, and sitteth as a Judge on him, *Onely for drunkenness, neglect of mens bodies, and neglect of Prayer, Word, and Sacrament*, he passeth this heavy doom upon himself, *I must be burned in the furnace of Hell millions of millions of ages*: and at the last, in idleness of thoughts
and

and talk, he ends his miserable life.

This is your example which he intreated me to lay before you, that ye may be warned by it to keep you from hell. The living God present it as a powerful example to your Consciencess, that it may work that good which this miserable young Man wished. And that it may the more prevaile, ye shall have a rule now, as well as an example, shewing the misery and horroure of a wicked life from this proverb.

The Text
Prov. 4 19.
1. Con-
nected.
v. 1. & 10.

The way of the wicked is as darkness, they know not at what they stumble.

Solomon had pressed in many words, (because all words were not enough) all young Men, *in his Son*, to avoid the needles and vaine society of wicked men: *Enter not into the*

Verse 14.

the path of the wicked, and go not into the way of evil men.

Art thou allured? Avoid it. Is the way delightful? Pass not by it. Doth thy way lie that way? Turn from it. Art thou called in whithersoever thou goest? Pass away.

Verse 15.

This exhortation, being thus pressed, with words, is further urged by reasons. First, from the persons and states of wicked men; *They sleep not except they have done mischief* themselves, or made others to do it: for how can they, when they eat the iron bread of wickednesse, and the Scdome wine of violence? This breedeth no sweete flegme to binde up the senses. Secondly, he urgeth it from the course of wicked men, which he setteth down comparative-ly with the godly; *The path of the just, is as the shining light, that shineth more*
and

Verse 16.

Verse 17.

Verse 18.

and more to the perfect day.
 The descent of grace is from heaven, as the light shineth: the degrees of grace are not all attained unto at the first, but more and more: but the prosperity of grace, where it is nourished by a godly life, is not to go out to the perfect day. Therefore it is excellent to be in society with the godly. But for the course of wicked men:

Verse 9.
 2. Divided.

1. *It is as darkness*, there is the danger of it.

2. *They know not at what they stumble*, there is a sign of it.

3. Expounded.

In this course of wicked men there are two propositions, which I shall labor to open, and apply unto you.

Propos. 1.

First, *That the way of the wicked is darkness.*

That ye may conceive this, I shall open unto you (chorow Godshelp) four points.

1. What

1. What is the way of the wicked?

2. How is it darkness?

3. How it comes to be so?
and,

4. Why it is darkness?

1. The way of the wicked, is the whole course of a wicked man to Death and Hell. David saith, *The way of the wicked shall perish*: that is, his thoughts, words, deeds where in he pleaseth himself, till at last he sees and feels the empty vanity of them, when the comfort of them leaves him and he fall into hell.

2. This way of the wicked is darkness, by an absence of that first light which God gave to sinless, and obedient man. Before man had sinned, he had the light of knowledge, the light of grace, and the light of comfort. He could fully and fairly see what was fit for a creature, to keep him in

1.

What the way of the wicked is.
Psal. 1. ult.

2.

How it is darkness.
Negatio lucis primitivæ.

Luke 1. 19.

Ioh 9. 39.

Ioh. 8. 12.

in perpetual communion and fellowship with GOD. He had the beames of GODS grace in him and about him, keeping out the darknesse of sin. He had sweet comfort in the injoyment of God, and himself, and in the best possession and use of all the Creatures. But when he fell from the Principles of Life, the Lord and his Law, he quickly was overwhelmed with the darknesse of ignorance, the darknesse of sin, and the darknesse of misery. Our blessed Saviour came to give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of Peace: the light of knowledge, That they that see not, might see: the light of grace, that they that follow him, might not walke in darknesse, but have the light of life: And the light of com-

fort.

for; that he might give beauty for ashes, the oyl of joy for mourning, and the garment of gladness for the spirit of heaviness. All wicked men that miss this, that are in hunting with *Esau*, while this blessing is given, following the luxurious courses of the world in wickedness, while Christ bringeth life and immortality to light by the Gospel, do fall into darknesse, darknesse, darknesse: Because they loved darkness rather than light: therefore their cogitations are darkened through ignorance, their foolish hearts are full of darkness: they look to the earth, and behold darkness and sorrow: they fall to the darknesse of horror, (for there is no peace to the wicked, saith my God) they go down to the place of darkness, and the horrible pit shutteth her mouth upon

C

them.

Esa. 61. 3.

2 Tim. 1. 10.

Ioh. 3. 19.

Eph. 4. 19.

Rom. 1. 31.

Eph. 5. 30.

Esa. 57. 21.

Mat. 8. 12.

Psal. 69.

them. O woe unto them, they have rewarded evil unto their souls.

Ephes. 4.8.

3. But how doth the wicked mans way become to be darkness? As outward darkness doth grow upon men three wayes, so doth this. First *naturally*, by some defect in naturall generation. So there being a natural defect now in mans propagation, through sin he brings forth blind Whelps. Though more or less, for *natural excellency*, man be not borne blinde: yet for *moral rectitude* to improve his understanding to the best advantage for his happiness in Gods way, *he is darkness*. Secondly *actnally*, by too much gazing on the excelling sensibles of the world, or by too much heate or cold, which check or chil the spirits. So when wicked men do too much gaze upon the deceitful glorie

glories and pleasures of the World, when they are cold in Religion or Religious Duties, and do hotly pursue the pleasing vanities of this life, they become elouded in the thick smoak of darkness. This blinded that *rich Fool* from securing his soul: and *Zichens* before his conversion from going the right way to heaven. For they *that will be rich*, fall into temptations and snares, and into *many foolish and hurtful lusts, which drown men in perdition and destruction*. Thirdly *penally*, when it is inflicted as a punishment: as when *Zedechias* his eyes were pulled out, as a just punishment upon his wicked life. So when God seeth the courses of men to be foule, and detestable, contrary to the light of the Word, and check of Conscience, which he hath given them; then God just-

Luke 12.

Luke 19. 2.

1. Tim. 6. 9.

Eph. 6. 10.

1 Ioh. 2. 11.

4.
Why the
wayes of
the wicked
are dark-
nesse.
*Tenebræ à
genendo.*

ly *shuts their eyes, stops their ears,* and takes away the key of knowledge: and so *they are in darkness, walk in darkness, and know not whither they go, because that darknesse hath blinded their eyes.*

Now if you would know, why the wayes of the wicked are thus said to be as darkness? The grounds of that speech may be such as these: First, their sights are hindred from seeing the right way to Heaven. They grope at noon day, running headlong in their own courses all the life long day, and at what time the night of death, or the sun-set of sickness cometh, and they begin to recollect them, saying, Where am I now? Is this the way to heaven? Then they see what they did not see; and the whirlwind and tempest takes them, and they are carried whither they would

2.

Exod. 10.

Ioh. 12. 35.

*Vivant a-
liud agendo,
nihil agen-
do, aliter
agendo.*

3.

*ὁὐκ, ἀ
νόημα.*

*Nox & no-
cendo.*

would not. Secondly, their footsteps are troubled from going about the workes of GOD. As the Egyptians choaked in their palpable darkness, saw not what they did, or what to do: so when this darkness is come upon the wicked man, *He that walketh in darkness, knoweth not whither he goeth.* Here he goeth and meeteth with a block, there he turneth and meeteth with a bush: and after a thousand calls of God to do this, that, and the other duty of Repentance, Faith and Holiness, he is so inwrapped in darkness, that many things are gone about, and few things are done: those few that are done, are not done as they ought. Thirdly, They are drawn on to many a fall, even to the ruine of bodies and souls. As men in darkness (if they will be doing) stumble and fall:

Ier. 8. 4. 5.

Psalm 14.

so wicked men in this estate
 stumble into a thousand pit-
 falls. Here they fall into pride
 and niggardize, there into
 pride and luxury; on this hand
 into covetousnesse, on that
 hand into prodigality; here
 lies the drunkard, there the
 lyar; here lies the worldly
 old man, there the regardless
 young man. Lord, how do
 they fall in darkness, till they
 are *turned back into perpetual
 rebellions, till they fall and rise
 no more?* Fourthly, they are
 smitten with fears and terrors,
 when they will give leisure to
 Conscience to worke. They
 are *taken with fear, where no
 feare is.* As men in a dark-
 night being awaked by feare-
 full melancholy, sight of sin,
 or lash of Conscience, do
 thinke every bush a Thiefe;
 every gale of wind, the mo-
 ving of Satan; or the wag-
 ging of every leafe, a sum-
 mons

mons to the Divels approach: so is it with wicked men in this darknesse. Firhly, their shame is taken from them: They are fool-hardy, and confident in the dark, because no eye sees them. It is said of the Asse, that being pursued by the Wolf, he puts his head into a bush, that he may not see the Wolf; as if, because he sees not the Wolf, the Wolf therefore sees not him. So is it with wicked men; they put their heads into a darke corner of sin and ignorance, and then, as if he *that pierced through the dark clond* could not see: they go on without feare, wit, or shame. They *lay their iniquities on their skirts, and declare their sins as Sodom, they bide them not*: as if they hurted not them, nor would bring shame at the latter end.

Thus have I plained the way

C 4

in

Lamen. 1.
Esa. 3. 9.

Appli.

1 Ioh. 2. 13.

1.
Hence
wicked
men are
convinced
of their
miserable
estate,

Ob.
Though
they see
it not.

Sol.
Ioh. 5. 41.

in opening this part of the Proverbe: and now *I write unto you young men*, that you may overcome that evil one. Suffer therefore first a word of conviction, and next a word of exhortation.

Ye may be convinced hence of two things:

1. First, concerning a wicked mans estate, that he is in a miserable case, whatsoever he thinks of himselfe. If thou wert shut up in a darke prison, where thou couldst not have any fellowship with light, wouldst thou not thinke thyself in a woful plight? Much more art thou thus, if thou be in the darkness of ignorance, sin and misery.

You will say, I see no such matter. If I am in misery, I see it not. It may be so, and yet your misery is not the less. As *Christ said, Because ye say ye see, therefore your sin remaineth:*

maineth: so say I, because you say you see not, therefore your danger is the greater. If in a desperate disease a man say he is well, its a certain sign death is coming on apace: so is it a sign that misery lieth at the door (though you have shut it out a while) because ye say ye see it not.

Put case it be so (say you) yet you feele no hurt by it for the present. Ye go on in sin, and thrive, and are merry, and what evil can come? Take heed; while a man is lusty and strong, a man can endure hot and cold, night and day, and never thrinke; but when he is down, by age, sickness, surfeit, or the like, then every blast pierceth through: so while you are in health and prosperity, you are like a Church-Wardens Bill, which answereth all is well, when too many things are

C 5

amiss:

Ob.

And
though
they feel
it not.

Sol.

amiss : but when sickness, and death comes , down you sink with shame and horror, like the fishes of *Jordan*, which fall into the dead Sea , and are no more alive.

Object.

*Potentia est
dispositio rei
ad actum.*

*Potentia
naturalis,
vi principii
interni.*

Yea, but you are not in this darke estate ; you heare the Word, and understand it, and have a power to understand more : therefore certainly you shall not be darkness for ever ; for a power doth dispose you to the act and exercise which shall follow. Be not deceived : for though it be true of a natural power , which comes into act by the power of some inward principle, that if you have such a power , it shall be brought into act , more or less , according to the power , as when Grapes have a power to drop Wine, or Apples Cydar : and so , if as men, you have a power to reason , it is more or less shewed by discourse, either by in-

inward conceptions, or outward expressions: yet is it not true of an obediential power, which is drawn out by a power from without; as when the Waters of *Egypt* are turned into Bloud, and the Water at the Marriage of *Cana* was turned into Wine: And so, though you have a naturall power to know, (according to your measure) and so to be acquit of humane darkness, yet amidst your hearing and understanding, you must be turned from darkness to light, and from the power of *Satan* to God, that you may receive forgiveness of sinnes, and inheritance amongst them that are sanctified by faith in Christ. If therefore you would be freed from this darkness, you must depend upon God (whom you cannot command at pleasure) to give the increase, and to acquit you from this misery.

Se.

2.

*Potentia
obedientia-
lis, vi prin-
cipi exister,
ni.*

Ioh. 2.

Act. 26. 18.

2.
Therefore
think it
not strange
to see the
wicked do
shameful
things.

Ob.
Though
they do
think their
darkness
not the
cause of
their shame
because
they know
much.

Secondly, ye may be convinced hence, not to think it strange to see poor sinners to do that, *of which they are afterwards ashamed.* The Adulterer watcheth for his twilight: the Drunkard seeketh his close corners to couzen his soul and pursue in: the Lyar desireth his *say-nothing*: and all Luxurians hunt out their coverts and thickets: and when they are roused by the Justice of GOD and man, they cannot indure the light, having such evil deeds; for they are ashamed and confounded. Do not wonder at all this, and much more in this kinde: because what they wrought, was done in darkness, and now it is brought to light.

But why should I thinke darkness to be the cause of their shame, seeing many of them have a great deal of know-

Sol.

*Surgunt
indocti, &
rapiunt
calum, &
nos doctores
trucidant in
innu.*

knowledge? It is true in truth, ungodly men may gaine a great measure of knowing knowledge: *Judas* preached for Christ, and *Julian* writ for him, yea, unlearned men, whose cure is to feel divinity beating in the pulse of their hearts and lives, above the flowing of it in their brains, may take Heaven by violence, while the more learned (careful to know and carelesse to do) may be thrust into Hell. But let them gain what knowledge they can, the understanding singly taken is not that which God most delighteth in, to keep them from shame by it, but *he dwelleth in a contrite and broken heart*, to keep them from the power of sin, and horror of shame.

Esa. 66. 2.

2.

Therefore;
be exhorted to avoid the wayes of wicked men.

Secondly, be now exhorted to avoid the wayes of wicked men, which will bring you to such sins as darknesse breedeth, and darknesse feedeth.

Ye

1.

Apoc 16.15.

1 Thess. 5.

Ye shall one day find that this darkenesse breeds carelesnesse, sinful delight, fear and doubting. In darkenesse men are carelesse of their goings and doings: So, while ye are in the wicked way, ye are carelesse of your duties to God, and man: and ye regard not *though ye walk naked* (without the garments of faith in Christ, and the obedience of faith) and your *shame lieth open*. In darkness sinfull delights are most welcome: when Drunkards were most modest, and ashamed of the noon-day, the Apostle saith, *they that are drunk, are drunk in the night*. And Job saith, that the Adulterer hunteth for the twilight, and flattereth himselfe, that God cannot pierce thorow the darke cloud. So, while yee are in this blacke way, yee freely drinke off this Cup of the pleasures of sin,

sin, even to the dregs. In darknesse, they especially that are apprehensive, are full of feares, whether they shall receive hurt; full of doubtings, whether they are, and do right or wrong. So while ye are in this pitchy way, in the midst of laughter your heart is heavy: ye sometimes fear the hurt ye may suffer; what if I be sick? what if I die? what if Divine Justice seize upon me? what shall become of me then? Ye sometimes doubt whether that be the way to Heaven or Hell, wherein ye walk. If it be the way to Heaven, which of the Saints of God have gone before me in it thither? If the way to Hell, why do I walke in it still? Besides, ye shall one day finde, that this darkness feedeth and nourisheth sin. For as men in darkness, being set upon a course, will be

Luke 19.
41, 42.

Ob.

Sol.

To your
hurt,
though you
think it
will do
you little
or no hurt.

be resolute to do it still: So while ye are in this way, ye will be fatted in obstinacy against God, and in resolution to do what ye list. This Christ lamented in *Jerusalem*, *Ob if thou hadst known in this thy day the things that belong to thy peace! but now they are hid from thine eyes.* This also may you lament in your selves (if you could) with teares of blood.

Perhaps you may think that all this will do you little hurt. But God open your eyes in time, that you may see to your amendment, that it will bring you to the darknesse of Hell, where ye shall finde horroure without the least comfort, and torment without the least ease. None of the plagues of Egypt were so afflictive to *Pharaoh*, as darknesse was. This extorted from him this speech, which was not heard be-

before, *Go you and your children, and serve the Lord.*

Exo. 19. 24.

How much more will ye be pressed with the darknesse of Hell, which is the proper place of torment! This makes these poor darke creatures, before they come there, to cry out, I shall be burned in Hell for ever and ever, what shall I doe, what shall I doe?

If therefore there be any fear of *God* before your eyes, if any bowels of compassion to your miserable bodies and souls, avoid these hellish waies of wicked men while ye are young. Suppose that *Jesus Christ*, and *Satan* stood before *GOD* to plead for you. *Christ* could say, Behold blessed Father, I have taken their nature upon me, I have done, and died for them, I have presented thee with a full satisfaction, and have offered to them this great
grace

grace to hear my Gospel, and believe it: yea, I have been assistant to the ministry of the Church to convince them of their wicked courses, to move them to come to me, to assure them, that I and mine are all theirs, if they repent and believe the Gospel, yet have they not honoured me by faith and love. But Satan pleads, Behold thou great God of Heaven and Earth, I never took their nature upon me, yet they love me and my courses better then themselves. I never did any thing for their good, but for their snare and ruine; yet they cleave to me, and my works of darkness, and my pleasures (deceitful pleasures) of sin for a season, more then to thee and thy Word. I never died for them, yet they live and die in my cause and quarrel; drinking, dicing and drabbing, night and day: revelling

velling with thy good creatures, reviling of thy vertuous Servants, and resolving still to do as they have done. I never offered them grace, but sin, and they have resisted and spurned at that, and accepted this with greediness. All this and more, may truly be said by that Lion of the Tribe of *Ju-dab*, and that roaring Lion that seeketh whom he may devour. Set your selves to present such a plea to your souls, and think, Whether the Devil hath not powerful reasons to move that God, who is a consuming fire, to deliver you up to his hands, so long as you are in darkness? What an hell will this be to you before you come to hell, if you repent not? What an hell will it be to you to sail by, before you come to hell, if you repent not, and forsake not your sins? Will ye not think of to day, while

while it is called to day? Will ye still go on in the waies of sin, though ye cannot prosper? God forbid, the safety of your souls forbiddeth it; your Covenant in Baptism forbiddeth it, and all the mercies wherewith the Lord hath renewed you from your youth up hitherto.

Ye may thinke your selves safe enough, and that all your dark and riotous courses shall end in a sun-shine of glory and happiness: but (alas) in your way there lie many things at which ye may stumbe, and so tumble into the pit of hell unawares, which is the next considerable proportion in this Proverb, to wit:

Propos.

That wicked men know not at what they stumbe.

Do ye desire to gain to your souls from this?

Then weigh with me these three particulars:

1. What

1. What it is to stumble.

2. Whereat they stumble.

and,

3. That they stumble, because they know not at what. To stumble is to take an argument of offence at something, to make them fall still into the waies of wickedness. As when the Jews took these arguments against *Christ* to conclude against faith in him, *He is a man gluttonous, a wine-bibber, a friend of Publicans and sinners. We say well that thou art a Samaritan, and hast a Devil.* And when the Jewes took these arguments against *Stephen*, *We have heard him speak blasphemous words against Moses, against God, against this holy Place, and the Law.* And when the *Corinthians* raised this foundation against *Saint Paul*, *This fellow persuadeth men to worship God contrary to the Law:* and
Ter.

I.

What it is
to stumble.

Mat. 11. 19.

Ioh. 8. 48.

Acts 6. 11,
13.

Acts 18. 13.

Acts 24. 5.

Tertullus in a flinting speech before *Fælix*, *We have found this man a very pestilence, a mover of sedition among all the Jews in all the world.* These are arguments of offence, to make them that do receive them still sins, old to fall into sins, new sins, all sins.

2

But whereat ordinarily do wicked men stumble? Ordinarily at six sorts of things, when they would flatter themselves in their wayes of darkness. Either *Ignorance*, or *Presumption*, or *Despair*, or *the World*, or *Scandal*, or *the peaceable end of sinners*, and the contrary of those that have lived more strictly.

1.

They stumble at ignorance on both hands. Sometimes they stumble at the ignorance of sin, and so they fail to sin, and care not, fear not. When *Josiah* knew not sin, his sweet nature stumbled with the times:

times: but when he heard the Law of God read, he rent his clothes, and melted to the very heart. VVhen *Saul* lived a *Pharisee*, the death of *Stephen* was nothing, it could be swallowed up upon a full stomach: but when the Law came and shewed him what sinne was, when he saw sinne revive, to prick, wound, and kill, then he mourned under his captivity. Sometimes they stumble at the ignorance of Repentance: They are like *Nicodemus*, who cannot hear of a new life, but he dreameth of entering his mothers womb againe: and like *Peters* hearers, who when they sinned knew not what they did; and when they were pricked at the heart for sin, knew not what to do, *Men and brethren, what shall we do to be saved?*

Rom, 7.

Iohn 3.

Acts 2.

They stumble at presumption, that God will any time accept

2.

accept of them upon any terms. Therefore, *at what time soever*, saith one: *God desireth not the death of a sinner*, saith another: Christ saith, *Come unto me*, saith a third: *God will that all men should be saved*, saith a fourth. Every presumptuous wretch layeth some sure foundation (which might be sound and sweet to a true penitent) which yet will not serve his turne when he is to try the strength of it, no more than *Sampson's* green Cords could binde him, or a rope of sand can pull down an impregnable Castle.

3.
At despair
of their
own
strength.

They stumble at despaire, and at that on both sides too. Sometimes they despaire of their own strength. Alas, all the wayes of vertue, grace, and glory are too hard for me. I must lie down in shame, confusion, sin and sorrow; but not move a foot to Heaven.
When

When Christ preached, *that no man could come to him except it were given him of his Father; many of his disciples went back, and walked no more with him: in so much as* CHRIST complained to the twelve, *Will ye also forsake me? If Christ be such a manner of person, that access to him is so hard, so much above our power, that we must be beholding to a Father whom we are not acquainted with; then farewell CHRIST, welcome world who are more familiar.* Sometimes again they despaire of GOD's strength and mercy for them. CHRIST cannot save them, GOD will not save them. Let strength and mercy be what it will on high, it is too high for them. What is that to me? I am the worst of unworthy sinners. This cast out Cain; hanged Judas, damned both, and any
 D other

Ioh. 6. 61,
66, 67.

2.
Of Gods
strength.

other that delight in such a downfall.

4.
At the
world,

Matth. 13.

Matth. 22.

They stumble at the world of honour, pleasure, profit. The stony hearers stumbled at the care-cloth, the thornes of cares for worldly pelfe. The unworthy Guests stumbled at the new bought purchases of Farmes, and Oxen; and so much as at the new married Wife, *I cannot come.* The rich worldling at the new Barnes, and store for many dayes. His soule did so alwayes live in them, that he thought he should alwayes live with them. Thus they stumbled and fell. The huge block of the world was too great for them to leap over into Heaven, and therefore downe they fall, and breake their necks into the wayes of sin.

5.
At scandal, at that they trip dangerously on

on both hands. Sometimes they are loth to offend their wicked companions; what? shall I forsake them, scandalize them, go without them, (though) in a better way, make them that are my friends my foes, to neglect and scoff at me? This made *Nicodemus* come to *Christ* by night. This made many of the chief Rulers believe in him, but they confessed him not, lest they should be put out of the Synagogue: for they loved the praise of men, more than the praise of God. Sometimes againe they take offence at the lives of those that seem to be more godly then themselves, and are (at least) by profession. Indeed, these should be very careful to adorn the doctrine of our *Lord Iesus Christ*: and therefore many excellent exhortations are spent upon them, in the most sure VVord

Being loath
to offend
their wicked
companions.

Ioh. 3. 1.

Ioh. 12. 42,
43.

And being
offended at
the lives of
professors.

Tit. 2.

2 Thes. 4. 12.

1 Cor. 10.

32.

of GOD. Sometimes they are called upon to *behave themselves wisely to them that are without* : Sometimes to *walk honestly towards them that are without* : Sometimes, to *give no offence neither to Jew, Grecian, nor Church of GOD* : yet are they not so careful in the works of holiness, righteousness, and sobriety, as they ought. This is soon espied by wicked men, and so made an argument to stumble at.

Which
they easily
espie
though
they are in
darkness.

You will say, They are in darkness, how then can they spie such a hole in the coat of him that is better than themselves ? He tell you ; when men see a thing that may further them in the way to Heaven, they do receive it inwardly by the means of the spirit, and the sweet beams of grace which shine about them ; For

James 1.

every good giving comes from
the

the Father of lights : but when they see any thing that helps them onward to Hell, they have a power of seeing from within. As a Cat sees in a dark night by firing the aire to her self, and for her own uses ; so wicked men being set on fire of Hell, can in their darkest state easily kindle a light for their own uses to find fodder for their souls in their way to Hell ward.

They stumble, Lastly, at the peaceable end of sinners. Truly, they died like Lambs, *There are no hands in their death* : just like the good Thief upon the Cross, which with quiet and sweet reaches after grace and glory, breathed out his soul to God ; notwithstanding all the wickedness of his forpast life ; whereas many of those who have lived better, have died with little rest, and no

D 3 comfort.

From a light not from without but from within.

James 3.

6.
At the peaceable end of sinners.
Psal. 73.

And the troubled deaths of the godly.

comfort. Hence they stumbe
thick and threefold, and make
no question to die no worse
then they, though they do as
bad.

2.
They
stumble
because
they know
not at
what.

1.
They know
not who
they are
that sin,

2.
Whom
they sin
against.

Micah 6.

Thus they stumbe and stum-
ble; and the cause or the sign
of all, is this in the Proverb,
*They know not at what they
stumble.* As for sinne, they
do not know who they them-
selves are that sin. They are
the creatures of GOD who
hath blessed them a thousand
wayes, and therefore they
should live to the honour of
him, and not as if the Di-
vell had made them. They
do not know whom they sin
against. It is against an infi-
nite God, who is an infinite
good, and therefore the least
guilt will not so easily be ta-
ken off as they dream. Can
much Nitre and much Sape do
it? *Can thousands of Rams,
and ten thousand Rivers of
Oyl?*

Oyl? Sinne against a private Man, and it is a trespass, or battery; sin against a King, it is sedition or treason; but sin against God, and no name can expresse it, nothing can cleanse it *but the blood of the Lamb*, which bringeth to us *the righteousness of GOD*, which is of infinite worth. They do not know what sin will worke. 't is the wilde Bore of the Wood that laies waste the Vine of our Souls; it woundeth the Conscience, defaceth the Image of God, and writeth upon us Satan's image and superscription: it brings fear, pit, and snare upon the inhabitants of the earth, and at the last the vengeance of eternal fire. All this, and much more about sin, these poor wretches do not know, and hence they stumble upon sin and ruine.

2.

1 Ioh. 1.
Rom. 3.
2 Cor. 5.

3.

What sin
will work.

2.

As for Repentance they
D 4 know

They
know not.

1.
The necessity of repentance.
Luke 13.

2.
Nor the work of it.

3.
Nor the worth of it.

know neither the necessity, work, or worth of it. Do they present this to their souls, *that except they repent, they shall perish?* Yes that they do, and therefore they will repent hereafter. Yea, but are they not deceived in the work of it? Do they not think it to be the work of an hour, when the whole life of man were but enough for us to walk in that way? Do they not think it to be nothing but a conviction for sin, a sorrow for sin, and a crying God mercy? Do they know that it implies *sorrow for sin seen, purpose to forsake sin sorrowed for, and to return unto God?* Or know they that it is accompanied (if it be saving) with an holy course in godliness and righteousness? No such matter. It is so slenderly looked after: and so poorly prized by them, that they

they take it up as old shoes,
when they have none else to
wear: when they have not a
day to live, and an hour to
spend in sin, then they will
repent, what ever come of it.
Thus these miserable wretches,
when they have built a Castle
of their own Repentance, not
Gods, do stumble at they know
not what.

Now, for presumption (woe
is them) whatsoever they
dream of Mountains of mer-
cy, *They know not the power
of Gods wrath.* They think
him to be made up of no-
thing but mercy, and that
he should do them wrong,
if they should not have it.
They see the light of his coun-
tenance so long in their health
and prosperity, that they pre-
sume he cannot bend his
brows, and turn his back in
after dayes. Do they remem-
ber that after *God* had made the

3.
They know
not the
power of
Gods
wrath.
Psal. 91;

In the
works of
this justice.

2 Pet. 2: 4.

Gen. 4.

Gen. 6. 5.

Gen. 8. 21.

Gen. 19.

Ezek. 16.

world, his first act was an act of justice upon lapsed Angels, who (though they were in heaven) were cast down to Hell, and delivered into the chains of darkness, to be reserved unto judgement? Have they forgotten that his next work was a work of justice upon Adam in Paradise? and the third that we read of, a work of justice of justice upon Cain, for committing murder but once? Have they not read that God drowned the first World, first for imagination? Or that he burned with fire and brimstone Sodom and her wicked sisters, for pride, fulness of bread, abundance of idleness, which hatched plenty of lust? Is the justice of God upon the World cleane gone out of minde, when his Church was in a corner, and but a little flock? Or will they not see the justice of God upon Christ,

Our

Our surety, in the similitude of sinful flesh; that he did not escape it, being made sin for us (that is, by being a sacrifice for sin) that we might be the righteousness of God in him? They have forgotten all prints of Justice, that they may put far from them the evil day, and sin without fear. But that God that is a God of mercy, for the vessels of mercy, is for those who by wilful sins make themselves the vessels of wrath, a consuming fire: yea, and when his hand taketh hold of judgement, he will make his sword drunk with blood. Then shall they know what now they willingly know not, that he that blesseth himselfe in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to adde drunkenness to thirst, the Lord will not be merciful unto him.

Heb. 9.
Rom. 8. 3.
2 Cor. 5. 21.

Rom. 12.

Deut. 22.
41, 42.
2 Pet. 3.

Deut. 29.
19, 20.

Do

4.

They know
not what
they can do
in good be-
cause they
try not.

Esa 59. 29.

1 Cor. 11.

24. 23.

Tit. 3. 3.

Eph. 6.

Phil. 4. 13.

5.

They know
not what is
the power
of Gods
mercy.

*Si peccanti-
bus, multo
magis peni-
sibim.*

Esa. 66.

Do they stumble at despair
of their own strength: It is
at they know not what still.
For do they not shew great
strength in sin? Why then
will they not try what they
can do in vertue? Hath not
CHRIST promised his assi-
stance in the Word of GOD,
and Sacraments? Why will
they neglect CHRISTS hand,
which is put under to help?
Why will they not be strong
in the Lord, and in the power
of his might, that they may be
able to do all things through
him that helpeth them?

Will they more impotently
stumble at the despair of Gods
mercy? Surely they stumble
at they know not what. For
God is good unto wicked men,
much more to those that truly
repent. Doth not his Sun and
rain bless obdurate sinners?
much more hath he the bless-
ing of peace for those that
stumble

tremble at his Word, and are weary and heavy laden with their finnes. For will they forget how willingly God reasoneth with the rebellious Jewes, and promiseth that upon Repentance he will make their twice dypt scarlet finnes as white as wooll? Or do they not regard that God tells them that *mercy pleaseth him*. If he come in a work of justice, he shewes with a Raser that is hired (as if he had no instrument of his own to execute wrath :) but if he comes in a work of mercy, it is his own work, his proper work. But they forget this, as if *Christs* blood did not triumph over all the sins of penitents, even to the bathing of them that turn to him, who shed it by murther: this they forget, and so do stumble at headlong despair.

Do they stumble at the world

Matth. 11.

To embrace penitents.
Esa. 1.

Mic. 7. 18.

Esa. 7. 20.

Esa. 28. 22. 1
Opus justitie est opus alienum.

AAas 2.

They
know not
how weak
all the
world is if
it were on
their side.
1 Cor. 7.

Ecclef. 11.

Esa. 41. 16.

world? Alas, they know not at
what. What is all the world, if
we could grasp it into an hand-
full? It flattereth while it smi-
leth, *and the glory of it passeth
away.* Have we the confluence
of all worldly goods? They
cannot keep off a thousand mi-
series; Gouts, Consumption,
Feavers, Stone, Strangury, death
are the portions of this worlds
wantons. And when that go-
eth from us, or we from that,
it giveth a bitter farewell to the
lovers of it. *I though a man live
many dayes, yet let him re-
member the dayes of darknes,*
which will come first or last,
and then farewell profit, fare-
well pleasure, farewell honour:
the white stick must be broken,
worldly comforts must vanish,
and if ye have not built your
nest in the Rock Christ, *the
wind will take you,* the world
will spew you out, and whither
then?

Do

Do they stumble at the offence of their companions? I is at they know not what st^h. Call for them all, whom you are loth now to offend in pleasing GOD, and what can they do? *As the winter brooks they pass away*, saith Job. Are they touched for sin? They will be glad to be rid of them: *away from me ye wicked, I will keep the Commandements of my God*. Doth the wrath of God come? They can say, alas my brother, alas his glory; but *as the wrath of man cannot accomplish the righteousness of God*; so nor the power of man can stand (with comfort) against the wrath of God. Doth *Povertie come as an armed man*? A worldly friend will help once, a godly friend will help twice, but daily to hang upon the pockets and purse-strings of others, is like

7.

They know not how little their companions can do for them.

Psal. 112.

James 1.

Psal. 6.

Prov. 6.

Psal. 49.

like a curst wife, *a continual dropping*; away with such a like fellow from off the earth, the land is not able to beare such a loathsome guest. Doth death come *with this Iron law*, *You must go and make your bed in darkness*, where they must say to corruption, thou art my mother; and to the worme, thou art my brother and sister? Where are their companions now? One standeth by and weepeth, but it cannot help; another would come, but feareth the flashes of reproof for godless courses: but let them all come, can they deliver their bodies from the grave, and *their souls from the hand of Hell*? The Redemption of a soul cost more than so: they must let that alone for ever. What matters it then to offend such, so they may please God?

Do

Do they now stumble at the lapses and falls of those that seem better than themselves? Is it not still at they know not what? If a Christian sinne, it is not because he is a Christian, but because he is a Christian no more: it is not the profession, but the person that is in all the fault. He that is a good Christian, should answer like that blessed Martyr, who when he was asked what was his name? he answered, *Christian*: what was his Country, answered, *Christian*: what were his hopes, thoughts, words, and deeds? He answered *Christian*. He was a Christian all over: and if it be otherwise, Christianity must not be blamed, but sinne in him, and Satan out of him, that put on that fair hood to cover their deformity. Besides, sinne shall

8.

They know not that the falls of Christians is, because they are not Christians enough.

shall condemn them, not justify the wicked sinner. They shall go to hell for that without Repentance: the wicked shall not go to Heaven for being worse, because they are bad.

9.

They know
not that
sinners end
is not al-
ways
peaceable.

And when
it is.

*Durities
hominis pec-
catum ob-
duratio ju-
diciū Dei.*
It yields no
comfort.

And what do they stumble at now? Is it at the peaceable end of sinners? It is still at they know not what. For it is not ever true that wicked men finde such a calme when death approacheth; sometimes Hell fire flasheth upon them then: sometimes they miserably cry out, *I am damned, I am damned, I must to Hell:* and when it is true, God, Satan, and themselves, have an hand in it, God justly scaleth them up to hardness of heart, and then (like the Leviathan) they laugh at the spear. Satan covers their sins, and locks in their thoughts to dream of golden Mountains. He labors to make

make their life and death to be an heaven here, that he may the more cunningly bring them to hell hereafter. *Themselves* have accustomed themselves to sinne, and custome in sin taketh away the sense of sinning, and so like *Nabal*, *their heart dieth like a stone*. And put case that God's good people be disquieted when death appeareth: They draw near to God, and see themselves abominable as *Esa*. They have a circumcised heart, and so are tender at the least touch; which Satan perceiving, he driveth home with all his rage and skill, to slander his godly course, because his time is but short.

Thus now ye have the whole Proverb, which setteth forth a rule to your miserable example, to shew the miserable estate of those that are, and walk, and stand, and sit in the dark

*Consuetudo
peccandi
sollicit sensum
peccati.*

1 Sam. 25.

And yet
the unquiet
end of the
godly may.
Esa 6.

drinke wyes of sin and wicked-
ness.

Appli.
Therefore
let this
proverb
sink into
your
hearts.

Deut. 32.2.

Many have
thus stum-
bled.

What shall I say to you
Young men? O that I could
speak to your hearts so pow-
erfully, that ye may be row-
zed from lying under the do-
minion of sinne any longer!
*Oh that my Doctrine might
drop as the rain, and my speech
might distill as the dew, as the
small rain upon the tender
herb, and as the showers upon
the grasse!* You have heard the
woe, woe, woe, to wicked men.
Sometimes this keeps them off
from vertue and grace, and
sometimes that. Here they
stumble, and there they stum-
ble, before, behind, on this side,
and on that, and at last tumble
into despair, and Hell forever-
more. *Francis Spyræ* stumbled
thus, when he cryed out, *I
would fain be in Hell, to try the
worst that God can do.* And
that outlandish wretch thus,
who

who would have given all to his soul, not to forsake him; but when nothing would serve the turn, but he must die, he commended his soul to the devil to be carried into everlasting torments. And that English wretch thus, I give my goods to the King whom I have cozened, my body to the earth, and my soul to the Devil. And that other wretch (not worthy of a name) thus, My soul I bequeath to the devil who ownes it; my Wife to the Devil who drew me to my ungodly life; and my Chaplain to the Devil who flattered me in it. But (dear young men) do not ye so; Lay hold of eternal life; and pull your selves (by the mighty power of God) into that way. Use no arguments to pull your selves into, or keep your selves in the way of sin. Quit your selves like men, and

But do not
you young
men stumble
thus.

2 Cor. 6.

Consider
your mo-
tives to
look about
you.
Your age
is most un-
settled,

and the God of Heaven stand by you for your help and succour. Now is the accepted time, now is the hour of salvation. God hath shot a warning piece from Heaven, stand not out; but vaile to him, before he shoot the vollics of his vengeance against you irreverably.

Ye have many motives to make you loo about you now for grace and glory. First, your age is a most unsettled age, pestered with many lusts of youth, which drop by drop may fall upon you, till you are suddenly over head and eares. That which hath been formerly fained of *Hercules*, that he stood in two wayes, ready to take either, is true of you. For as a strait tree which is loose at the root standeth trembling, and being unsettled, with a little strength is pulled thisway, or that way: so is it with you, who

who are ready to be swayed with winde and tide every way.

Secondly, you will easily savour ever of that first liquor which is put into you. Receive the distilled dewes of Grace from the Spirit of God, and what a sweet savour shall ye be in the nostrils of God and man? Receive the bloody showers of divellish and worldly temptations, and how will y^e stinke like *Sodom* and her sisters? If a man, by his owne, and others disorders, have his body made crooked when young, he will be crooked in bud, blossome, leaf, fruit, and age: but if he be streight then, he (by the grace of God) continueth streight still. So will it be with you: That which is crooked, cannot be made streight; and that which is wanting, cannot be numbered.

2.

You will easily savour ever of your first liquor.

Eccles. 1. 15.

Thirdly,

3.

Ye are now
subject to
the horri-
blest sins.

Thirdly, ye are now subject to the horriblest sins. That natural corruption which is rooted in all mankind, hath in your age more instruments to bring it to outward appearance; as flourishing wit to invent, and dexterity in other members to put in execution. As therefore they that are sick of burning feavers have need of cooling things; and stomackful colts, have need of stronger bits: so the fury of your age must be held in, as with a bit and bridle, lest it run upon you, and lay your honour in the dust.

4.

Your sins
will cry
loudest.
Psal. 25. 7.

Iob 13. 26.

Fourthly, your sins being committed will cry loudest. These made *David* cry out, *remember not the sins of my youth,* when my service would have been most acceptable. These made *Job* complain, *Thou writest bitter things against me, and makest me possess the iniquities*

iniquities of my youth. These made Paul ply Timothy, to flee the lusts of youth. And these will make you pitifully cry out too late, We have wearied our selves in the ways of wickedness, when our paths were spread with butter. When we were strong, lusty, and able to do God service, we served the Devil; and now when God distributeth sorrows in his anger, our bones are full of the sins of our youth, which shall lie down with us in the dust.

5. Lastly, you think that you have a priviledge by your age; youth must have its course, they must sow their wilde Oats. But the counsel of the Spirit is otherwise, In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether thou shalt prosper. Therefore Solomon thinks such more worthy to be laught at, than to be an-

E swered,

2 Tim. 2.
22.

Iob 21. 17.
Iob 20. 11.

5.
Your age
hath no
priviledge
to sin.

Ecc. 11. 6.

Eccl. ii. 3. *Rejoyce O young man in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes: but know thou that for all these things GOD will bring thee to judgement. And David doth tie up your untamed age to the horns of the Altar, saying, that even you must cleanse your wayes by taking heed thereto according to his word.*

Therefore
stumble
not at any
of these
blocks.

Think how
soon ye
may die.
Job 21. 23,
24, 25. *O think what may come here-
after; how soon you may die,
go hence, and be no more
seen. One dies in full strength,
being*

being wholly at ease and quiet. His breasts are full of milk, and his bones are full of marrow: and another dies in the bitterness of his soul, and never eateth with pleasure: and then without the grace of Repentance, the mercy of pardon, I must to Hell, to millions of millions of torments. Farewell companions, farewell time, farewell pleasure; farewell friends, farewell all your persuasions, &c. and shall I say welcome Hell? O no: I would give thousands of Rams, and ten thousand Rivers of Oyle; yea, the fruit of my body for the sin of my soul: but the just Judge will not accept it, cut it down, why cumlreth it the ground: depart from me, I know: hee not.

Thus you have had your example and your rule, both shewing the misery of a wicked life: you have had my

E 2 charge

And then what danger will follow.

With fearful complaints in vain.
Mic. 6. 7.

Luk. 13. 7.
Mat. 7. 25.
and 25. 12.

charge and discharge. Shall it fall like rain upon the barren Rocks and Mountains without fruit? Shall it not move one soul to go from the dens of sin to GOD? If not, as noble *Terentius*, when he had petitioned for the Christ a.s., and saw it torn in pieces before his face, gathered up the pieces, and said, I have my reward: I have not sued for gold, silver, honour, or pleasure, but a Church. So say I, in the midst of your neglect, I have not sued for your gold or silver, for your houses and lands, for your drinks, dice, or drabs, but for your souls, your precious souls. If I cannot or shall not woo them to come to Christ, God raise up some child of the Bride-chamber which may do it better. Neither I nor others can prevail, for that speech of *Elies* sons,

voice

1 Sam. 2. 25. they hearkened not unto the

Ier. 9. 1.

*voice of their father, because
the LORD would slay them.*

In such a case, Oh that my head were full of water, and mine eyes a fountain of tears, that I may weep day and night for the miserable young men of my people. But GOD grant I may have no such case: God grant you may not be in such a state: God grant you may be now wise to salvation. For it is your salvation God would have, it is your salvation I would have, and woe unto you if you be enemies to desires so good, and no less useful than for your salvation, your salvation for ever and ever.

G O D guide your hearts to the love of God, and to the waiting for of *Christ*.

F I N I S.

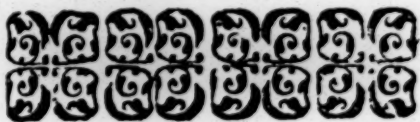
A
POST-SCRIPT
TO THE
READER,

of this
VVarning-piece,
of the use of ex-
amples.



L O N D O N,

Printed for *J. Williams*, at the Crown
in *Cross keys Court* in *Little-*
Britain, 1671.



A

POST-SCRIPT to
the READER of this
Warning-piece, of the
use of Examples.

Good Reader stay a
while : thou hast
not yet done. I
have for thy good,
set before thee an old Rule, and
new examples : and of the a-
buse of examples I am not igno-
rant. Some look upon them so
as to imitate them, be they never
so bad. As *Augustus* a learned
Prince, filled his Empire with
Schollers : so *Tiberius*, a dis-
sembling Prince, with dissem-
blers : *Julian*, an Apostate
Prince, with Apostates : and
Jereboam a Calvish Prince,
E 5 with

with Idolaters. Others look upon them so, as to hate the persons as well as the sins. Every fearful accident, either in the life or death of men, speaks to them the language of damnation.

Howsoever they be affected, I am sure it is most fit, yea excellent, to have the white book of Gods mercies, and the black Book of judgements, always before our eyes. The abuse doth not take away the use no more than the *Spartans* shew'd themselves wise in rooting out their Vines, because their people abused their Wine to drunkenness.

I am sure we have the example of GOD himself, *who would not silence the patterns both of sin, and judgement, of those he dearly loved.* And if we be versed in his Book, we may observe, that he hath been pleased to make many uses of such

such examples. Sometimes by them he doth threaten, Remember what the Lord did unto Myriam. Did not Achan the son of Zerah commit a trespass in the accursed thing? Wherefore do you harden your hearts as the Egyptians and Pharaoh? If ye do as they have done, ye shall be punished as they have been. Sometimes by them he doth reproach unthankful people. Did not I deliver you from the Egyptians and from the Amorites, from the children of Amon, and from the Philistines? O my people, remember what Balack King of Moab consulted, and what Balaam the son of Beor answered from Shittim to Gilgal. Are ye not ashamed to offend such a GOD as I, who have neither been a barren Wilderness, nor a dry Land? Sometimes by them he comforteth and strengtheneth the hands of the weak.

Thine

uses of examples.

1.

To threaten.
Deut. 24. 9.
Josh. 22. 20.
1 Sam. 6. 6.

2.

To reproach.
Judg. 10. 17.

Mic. 6. 5.

3.

To comfort.

Deut. 8. 21.

Esa. 54. 9.

4.
To maintain
truth.

Iam. 2. 21.

Rom. 4. 2.

3.

Thine eyes have seen all that the Lord your God hath done unto us for two Kings. This your trouble is as the waters of Noah to me: as I have said, they shall no more go over the Earth, so, nor your afflictions shall overwhelm you. Will you be dismayed in any trouble, or cast off your confidence, as if God's hand were tied up now more than in those dayes? Sometimes by them he doth maintain great points of godliness. Was not Abraham our Father justified by works? Not so glory in before God: for Abraham believed God, and it was counted to him for righteousness: but to make him stand out against the blasphemies of the world, the accusations of Conscience, and the upbraidings of a dead faith. And will not ye who must be the children of Abraham, or perish, walk in the way of so worthy

thy a Father? Sometimes by them he doth dissuade from vice. *Be not Idolaters as were some of them. Let us not commit fornication as some of them did, and fell in one day three and twenty thousand. Let us not tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmur as some of them murmured, and were destroyed of the destroyer.* If ye go on in such a way, and will not be dissuaded; ye will meet with the same plagues which they have found, or worse. Sometimes by them he gives promonition and caution. *I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* Will ye not take heed lest less policy make you to fall, as Eve fell, which was full of bitterness to her and hers?

All

5.

To dissuade from vice.

1 Cor. 10. 7.

8, 9, &c.

Exod. 12. 6.

Num. 25. 9.

Num. 21. 6.

Numb. 14.

37.

6.

To forewarn.

2 Cor. 11. 3.

Why exam-
ples are of
such use.

Iam 1 23.

A three-
fold benefit
by examples.

I.
Observati-
on.

All this use and more hath our good God made of examples, not only because like leaking Vessels we are apt daily to run out, and to forget our fashion which we saw in the Glass, it is be not still represented to us; but also because of the singular profit of examples. For as they profit a world of people, they being like a burning Beacon giving light before men; and being like fire whereas we may give light to thousands of Candles: so do they last long and hold out to the worlds end, as the poor Widows mites, and Leys Wifes transmutation.

Neither is it in vain that God hath taken such a course as this. It is all for our good, that we may know how to use examples according to their several natures. But among the rest you may reap a threefold benefit by them. First, an *Observation* of the customs

stitutions and usages of the Church and enemies of it. This will be an adjunct to wisdom, which is ordinarily attainable by experience of our own days, and memory of others. Next an *Illustration* of the faith, and manners of others, whatever they be. For examples do not make faith and manners, but give patterns of Gods rules, for the more Expedite practice of them. And lastly, a *declaration* of Gods ordinary providence in his acts of wisdom, goodness, mercy, justice, and the like.

From these two uses the world doth, mostly, too far wander. For want of the first, the Church is many times filled with Schismes, and disorders. For want of the second, faith and manners are not so cleared, and examples are taken up as necessary Lawes, which onely shew a lawfulness

Illustration.

*Declaration
of provi-
dence.*

*The World
doth not
make this
benefits.*

ness where the rule of Scripture doth not oppose. For want of the third, God passeth by, and we know it not. Let him be never so wise, by the neglect of the example, we admire it not. Let him be never so good, by the neglect of the example, we love it not. Let him be never so merciful, by the neglect of the example, we embrace it not. Let him be never so just, by the neglect of the example, we do not fear and tremble, and avoid the rocks of sin: and hence it is that I have been induced to propound these examples unto you also.

*How men
do make use
of examples
of Justice.*

It may be that sometimes men do observe the way of GOD in the whirlwind of justice: but either they are willing to think it not so great as it is; or to judge it to reach further than our good God intendeth it. If men do think he

first

first, it is because they would flatter themselves in like sins. Both they are to think that God should punish that which they love; or that danger should happen to them who have done as they mean to do still. If men judge the second, it is because they want charity, and judgement in the wayes of God.

Sometimes GOD gives an example of his justice which begins here, and continues for ever and ever: as in many of the drowned first world, and roasted Sodomites. God never made me so skilful in his Throne business, as to define peremptorily, that every sucking and infant of those miserable ones were cast into the bottomless hell. He only sayes that the floud did sweep them away, and they were burned with fire and brimstone, and there leaves us to leave

And how they should from the several wayes of Gods shewing Justice.

leave the rest to God. They were not in the Arke indeed, nor was *Job* in the visible Church, as *Isaac* and the rest of the Patriarchs were, yet might the *All-Seeing* look upon them as he pleases, and judge, or spare.

1 Cor. ii. 32.

Some times God gives an example of his justice which dies here, and (for ought we know) may end in glory. Thus we are said *to be judged that we might not be condemned by the world.* No man will judge *Josiah* or *Jonathan* for their untimely deaths. They died in peace, though they died in war; in peace with God, in war with men. Nor will they resolvedly reprobate the souls of *Er*, and *Onan*, *Nadab*, and *Abihu*, *Ananias*, and *Sapphira*, or *Air* likes. Their sins were great, and grievous, yea damnable, and therefore GOD brought fearful judgements upon them: and as he hath said,

that, to ha h he done, bloody
and deceitful men shall not
live out half their days. But
for their souls, and how far his
justice extended to them, is
among the secrets of his go-
vernment, and past our cogni-
zance. It is an old lesson never
to be forgotten, *That secret
things belong to the Lord our
God, but those things that are
revealed to us, and to our chil-
dren for ever.*

Psal. 55. 23.

*Deut. 29.
29.*

But what is all this to our
examples in this Warning-
piece? If you apply it aright
you shall know how to use
them to your good. Be sure
therefore to see Gods hand in
both, and his anger against sin
in both; without that, such
judgings could not ordinarily
come into the world. Be sure
also not to extend G O D S ju-
stice further than what you see
or hear. Thus far God hath
gone, go ye no further. Can-
not

*The Appli-
cation of the
use of exam-
ples to this
Warning-
piece.*

no, GOD take up his people and whip them soundly for sin, but presently the rath world must cry out, *They are lawless, and not for GODS rest?*

I indeed you see or hear that one of them had a debauched and wicked life. God saw it, and thrust him down to the gates of hell, and so he did fearfully judge him in this world. Yet withal he had such remorse, confession, self-condemnation, desire of others good, and of his own (*though with despair,*) that God hath given us reasons of charity to his soul, and kept the rule of-certainty to himself onely. Notwithstanding, let no man of such a course presume; God comes as a swift witness against such, and will make his sword drunk with their blood. *For he will wound*

Psal 68.21. the hairy scalp of every one that

that goes on still in wickedness.

You see also, or hear, that the other of them had a great deal better life. It is true also, that (thus much being confessed) he closed too long and too much with the world, as all that knew him well, complained. He was also unthankfull to a parish who had been loving to a poor father of his (in a free gift of a good maintenance from them,) when he would not be perswaded (*both before the settling of any will, and before the settling of his last*) to give a poor pittance out of his great estate to that loving Parish for pious uses, he having no children of his own. God saw this too, and whipt him to the purpose, before he went hence and was no more seen.

Would not GOD have an irreligious world see how necessary

Dan. 4. 27.

Prov. 3. 9.

necessary it is to *break off a wicked life by Repentance*, and how useful to *honour GOD with our riches*? It would make a good mans heart to bleed, that the world should have a second flood of sin by some, and that, by others, pious and publick works should be neglected, opposed and grumbled at, as if mens riches were their owne, and they might doe with them what they list, as if they were gods. Shall private persons and affairs (*not worth a dunghill to the busineses of GOD*) be the onely object of bounty and munificence? If in such a case GOD withdraw his countenance and frowne, is it not worthy our notice? Let God be GOD, and do his owne work, in sparing their souls for ever as he pleaseth; yet let him shew us examples too of what we ought to do, or what

what we shall suffer. For if we do not amend (for ought I know) he may, and will do according to our patterns, take away our comforts here, and our comforts for ever and ever, which is infinitely more.

I shut up all in a word. Look upon your examples and fear and tremble. If they have found GOD thus angry who have been overtaken by indulged, and overpowring infirmities, how will he look upon you if ye neglect, and scorn, after such warnings? Yet look upon them so, as you leave not Charity behind. Ye may have hope to conceive well of them (*who were judged in this world,*) because ye knew not their hearts. Ye can have no hope to conceive well of your selves in so doing, because ye know your own hearts better. You are apt in excusing some to flatter your selves, and in

in accusing others to justify
your selves too far. Neither
of these can do well in the day
of your account, which I de-
fire may be comfortable unto
you in the day of our LORD
JESUS CHRIST. f

1 Cor. 10. 11. *All these things
happened unto them for en-
samples: and they are writ-
ten for our admonition upon
whom the ends of the world
are come.*

FINIS.

